

PERIOD TWO
Organization and Reorganization
of Human Societies,
c. 600 B.C.E. to c. 600 C.E.

PART TWO
Second-Wave Civilizations
in World History,
500 B.C.E.–500 C.E.

AP World History Key Concepts

- 2.1: The Development and Codification of Religious and Cultural Traditions**
- 2.2: The Development of States and Empires**
- 2.3: Emergence of Transregional Networks of Communication and Exchange**

**The Big Picture: After the First Civilizations:
What Changed and What Didn't?**

World history functions differently from other methods of studying history, partly because of the huge spans of time covered in the course and partly because of its comparative nature. *Ways of the World* uses the analogy of a camera lens zooming out to a panorama to cover large spans of time and zooming in to a middle or close view to look at some periods in more detail. Chapter 1 required the panoramic view; Chapter 2, a more mid-range view. This ability to shift “lenses” is a fundamental world history skill.

In order to consider the focus question, “After the First Civilizations: What Changed and What Didn't?” zoom out to consider the period from 3500 B.C.E. to 1750 C.E. The dominant development in this period is the spread of agriculture and civilizations based on agriculture. First-wave civilizations began the process around the globe

but largely in isolation from each other. Although First Civilizations developed large and complex societies, all these societies collapsed. Mesopotamian city-states were absorbed into empires (such as Babylon and Assyria). Civilizations faded in Central Asia, the Indus Valley, and Norte Chico. During the first millennium B.C.E., Egypt fell to foreign invaders, the Olmecs abandoned their cities, and the Zhou dynasty kingdom in China fragmented into warring states. However, these urban, state-based civilizations set patterns that continued to shape their regions, while new civilizations emerged in Ethiopia and West Africa, Japan, Indonesia, and Southeast Asia. Second-wave civilizations, such as the Roman Empire, Han China, and Mayan city-states, rose and eventually collapsed. Third-wave civilizations (500 to 1500 C.E.) appeared: some, such as China, re-envisioned older patterns; in other regions, such as Western Europe, Russia, Japan, and West Africa, newer civilizations emerged and borrowed from older civilizations. Civilizations continued to trade and communicate with each other and with neighboring pastoral peoples.

Identifying changes that take place between one period and another or within a period, and, at the same time, identifying enduring continuities are two of the most important historical thinking skills. Identifying continuity usually requires a panoramic lens, while observing change often requires a closer zooming in to study specific details.

Part Two focuses thematically and comparatively on second-wave era (500 B.C.E. to 500 C.E.) civilizations in Eurasia and North Africa. Chapter 3 examines political frameworks and empires; Chapter 4 analyzes and compares cultural and religious traditions; Chapter 5 compares social and gender organizations; and Chapter 6 analyzes the extent to which the development of civilizations in inner Africa and the Americas parallel those of Eurasia or offer alternative paths.

Continuities: No fundamental transformation of social or economic life took place.

- ♦ States and empires rose, expanded, and collapsed.
 - Monarchs continued to rule most of them.
 - Social and gender inequalities persisted, as did slavery.
- ♦ No technological breakthroughs produced new ways of organizing social or economic life.
 - Land-owning elites saw little reason for innovation, while peasants also did not produce innovations that would profit the landowners or themselves.
 - Merchants were dominated by the states and were often looked down on by ruling elites.

Changes: While not as transformative as the Agricultural Revolution, incremental changes altered human society in a variety of ways.

- ♦ Population grew more rapidly than in the Paleolithic era, with interruptions for pandemic diseases.
- ♦ Second- and third-wave states were larger than those of the First Civilizations.
 - States were more diverse.

- ♦ Rising and collapsing empires had consequences for the people under their dominion.
- ♦ Second- and third-wave civilizations generated many innovations within their spheres.
 - Distinctive wisdom traditions developed, such as Confucianism and Daoism in China; Hinduism and Buddhism in South Asia; Judaism, Zoroastrianism, Christianity, and Islam in the Middle East; and the rational scientific philosophy of Greece.
- ♦ Technological changes allowed humans to manipulate the environment in more profound ways.
 - China led the way with piston bellows, the draw-loom, silk-handling machinery, the wheelbarrow, draft harnesses for animals, the crossbow, iron casting, iron-chain suspension bridges, gunpowder and firearms, the magnetic compass, printing, paper, and porcelain.
 - India produced techniques for manufacturing cotton textiles and crystallizing sugar.
 - Roman achievements included building roads, bridges, aqueducts, the key-stone arch, fortifications, and glassblowing.
- ♦ Some social hierarchies were modified.
 - India's caste system became more complicated.
 - Roman slaves and Chinese peasants sometimes rose in rebellion.
 - Women were often less subject to restrictions at the beginnings of a civilization, but patriarchy became more intense as civilizations developed.
 - Some Buddhist and Christian women found some opportunities for leadership and learning in convents.
 - After the first-wave civilizations, networks of trade and communication grew more intense and far-flung.
- ♦ Long-distance trade routes became regional and transregional in caravan routes across northern Eurasia and the Sahara, maritime trade in the Indian Ocean, river-based commerce in the eastern woodlands of North America, and in Mesoamerica and the Andes.
 - Trade routes carried goods as well as culture and religions.
 - Diseases, such as the Black Death, also spread along the trade routes.

CHAPTER THREE

State and Empire in Eurasia/North Africa, 500 B.C.E.–500 C.E.

AP World History Key Concepts

2.1: The Development and Codification of Religious and Cultural Traditions

I. Codifications and further developments of existing religious traditions provided a bond among the people and an ethical code to live by.

II. New belief systems and cultural traditions emerged and spread, often asserting universal truths.

III. Belief systems affected gender roles. Buddhism and Christianity encouraged monastic life and Confucianism emphasized filial piety.

IV. Other religious and cultural traditions continued parallel to the codified, written belief systems in core civilizations.

V. Artistic expressions, including literature and drama, architecture, and sculpture, show distinctive cultural developments.

Long-distance trade flourished along the Silk Routes in northern Eurasia, the Mediterranean basin, the trans-Saharan routes, and the Indian Ocean. These networks allowed the spread of goods, technological innovations, and cultural traditions such as the “wisdom traditions” (Hinduism, Buddhism, Judaism, Zoroastrianism, and Christianity) and the rational philosophies of the Greek and Hellenistic world. *See Chapter 4 for more depth on this Key Concept.*

2.2: The Development of States and Empires

I. The number and size of key states and empires grew dramatically by imposing political unity on areas where previously there had been competing states.

II. Empires and states developed new techniques of imperial administration based, in part, on the success of earlier political forms.

III. Unique social and economic dimensions developed in imperial societies in Afro-Eurasia and the Americas.

IV. The Roman, Han, Persian, Mauryan, and Gupta empires created political, cultural, and administrative difficulties that they could not manage, which eventually led to their decline, collapse, and transformation into successor empires or states.

After the collapse of the first-wave civilizations, some new civilizations grew in the shadow of the original ones, borrowing from their earlier cultures and political systems, while new states also arose on the fringes of previous civilizations. This chapter focuses on the political development of empires in Eurasia and North Africa. You will need to know all of the following empires, as well as their locations:

- ♦ Qin and Han in China (See Map 3.5, p. 135)
- ♦ Mauryan and Gupta (See Map 3.6, p. 142)
- ♦ Greek city-states (See Map 3.2, p. 123)
- ♦ Persian (See Map 3.1, p. 121)
- ♦ Hellenistic (See Map 3.3, p. 127)
- ♦ Roman (See Map 3.4, p. 131)

The Chinese empires incorporated much of the traditions of the First Civilization in that region. Following the collapse of the original Indus Valley civilization and the migration of the Aryans to the Indian subcontinent, the Mauryan and Gupta empires arose in a politically and culturally fragmented South Asia. The Greek, Roman, and Persian cultures arose on the fringes of the old civilizations of the Fertile Crescent. All of these empires created strong militaries and administrative systems that would cope with the expanded size and multicultural nature of their conquered territories. Inevitably, these second-wave civilizations (also called classical civilizations) fell, often from a combination of invasions from peoples on the periphery of their control and internal problems they could not resolve. *See Chapter 5 for more depth on social issues in these empires and Chapter 6 for the empires outside Eurasia.*

2.3: Emergence of Transregional Networks of Communication and Exchange

I. Land and water routes became the basis for transregional trade, communication, and exchange networks in the Eastern Hemisphere.

II. New technologies facilitated long-distance communication and exchange.

III. Alongside the trade in goods, the exchange of people, technology, religious and cultural beliefs, food crops, domesticated animals, and disease pathogens developed across far-flung networks of communication and exchange.

You will need to know the long-distance trade routes: the Silk Routes in northern Eurasia, the Mediterranean basin routes, the trans-Saharan routes, and the Indian Ocean routes. Goods, technological innovations, cultural traditions, crops, and diseases spread along these new or intensified trade networks. The Roman, Chinese, and Indian empires had little direct contact but were linked loosely by trade networks. The Persians and Greeks were geographically close and engaged in direct conflict with each other. The Hellenistic empires, following the conquests by Alexander the Great, blended and spread the cultures of the old Greek territories through Egypt, the Middle East, and South Asia. The Romans later conquered much of the territory around the Mediterranean and incorporated many of the cultural traditions of Greek and blended Hellenistic cultures, which they spread in turn to Western Europe.

Theme 1: Interaction Between Humans and the Environment

Negative environmental impacts arose from the second-wave empires due to increasing populations and their exploitation of resources. More land and forests were cleared for cultivation, and the face of the land was changed by human activity. Greek cities deforested hillsides for wood to process metals, such as iron, creating erosion and thinning soil. On the other hand, the mountainous geography of the Peloponnesian peninsula meant that Greek city-states remained relatively small and diverse and did not combine to create an empire until conquered by Philip of Macedon. The Romans, Persians, and Chinese drained swamps, diverted rivers, built canals, and created aqueducts to help bring food and water to their growing cities. Mild Mediterranean climates allowed both Greeks and Romans to conduct public life outdoors in the agora or forum. Passes in the Hindu Kush mountains northwest of India allowed different groups to migrate, creating cultural and linguistic diversity and contributing to political fragmentation in the region. India enjoyed relatively brief periods of imperial rule under the Maurya and Gupta. Second-wave empires also built or expanded cities, especially as new bureaucratic and cultural centers or trade hubs, but these empires also might destroy the urban centers of conquered people (such as Carthage). The concentration of people and domesticated animals led to epidemic diseases, which also spread along the trade routes, like the plague that hit Athens during the war with Sparta. Even though population grew during this period because of more intensive agriculture, the rate of increase was slow due to disease and warfare. The fall of second-wave empires, especially in Europe, led to a decline in urban populations.

Theme 2: Development and Interaction of Cultures

The second-wave empires had a huge impact on culture. Linguistically, in some cases (like China and Rome) empires created unifying national languages. The Hellenistic empires spread Greek language and culture to the edges of India and created cultural centers such as Alexandria in Egypt. Classical Greek philosophy, literature, drama, and art influenced Rome, and through it, Western Europe. Despite many minorities and different spoken languages and dialects, China developed a common written language that enabled the government to extend its rule and laws. Rome also spread the use of Latin throughout its territories and made it the language of law and government.

Empires created monumental architecture, including palaces, temples, tombs, walls and fortifications, and public buildings, to reinforce the power and majesty of the empire. Greco-Roman temples, gymnasia, theaters, and racetracks sprang up in far-flung corners of the Hellenistic and Roman empires. China's Great Wall, which was built to keep out nomadic tribes who periodically invaded the northern part of the country, projected the power of the Qin and Han emperors, as did the construction of elaborate palaces and royal tombs. The Persians encouraged artistic, religious, and cultural expressions from their conquered peoples and, like the Hellenistic empires, created a fusion of architectural and artistic styles. Gupta rulers presided over a golden age, building temples and encouraging the study of literature, science, medicine, and mathematics (especially the number system using nine numerals and zero). *Chapter 4 will discuss the religions and wisdom traditions of classical Eurasia in more detail.*

Theme 3: State-Building, Expansion, and Conflict

This chapter focuses primarily on the techniques that second-wave empires used to conquer and consolidate territory, administer these large territories to maintain order, and extract economic gain and the internal failures that led to their collapse. The needs of empire produced some commonalities in state building, yet the different cultures and locations of the empires created some important differences. One of these differences concerned the amount of participation individuals had in their government. Greek city-states had the most direct participation of adult male citizens, followed by the Roman Republic. In contrast, Asian monarchies, such as the Persian Empire or the Qin dynasty, placed almost absolute power in the hands of the king. Romans held out the possibility of citizenship and the protection of the Roman legal system and military to encourage loyalty among conquered people. The Chinese accepted minorities who adopted Chinese language and culture. The Persian, Hellenistic, and Indian empires ruled diverse peoples with varying degrees of cultural, if not political, tolerance.

Second-wave empires created bureaucracies to administer their territories, common legal systems, and systems of taxation. Examples of bureaucratic systems included the satraps and “eyes and ears of the King” in Persia, the Han professional bureaucracy trained in royal academies, and Mauryan rule according to the *Arthashastra*, a manual for pragmatic and moral rule. Romans used a military basis for governing their empire, despite maintaining the ideals of “the Senate and people of Rome” from the days of the Republic. All empires relied on strong militaries, both to create and expand their empires and to maintain control over conquered peoples. All used architecture and art to reinforce imperial prestige. All used the support of religion to justify imperial rule: the Han Mandate of Heaven; the Roman deification of the emperor; the Persian absolute monarchy incorporating Zoroastrian imagery; and Alexander the Great allowing himself to be made a god by the Egyptians.

The second-wave civilizations in Western Europe, India, and China overextended themselves geographically for their level of technological development and became unable to effectively administer their empires. In addition, social conflict, political divisions, and financial problems also weakened second-wave civilizations. Ironically, the Huns (steppe nomads called the Huna in India and Xiongnu in China) invaded all three weakened empires. While the Gupta and Han dynasties fell, India and China changed little culturally. The Chinese culturally assimilated the nomads and relied on Confucian models to rebuild a centralized state after a period of collapse. In Western Europe, however, the advance of the Huns forced warlike Germanic tribes into the heartland of the empire. Once inside the weakened empire, these groups established small Germanic kingdoms, each with its own culture and identity, which at first controlled the Roman emperors and then eventually displaced them. Over time, the Germanic tribes adopted Christianity, and the Church played a unifying role in the hybrid civilizations that followed. However, Western Europe did not recover as a unified state.

Theme 4: Creation, Expansion, and Interaction of Economic Systems

The unification of large territories into empires promoted trade by creating roads and canals, providing uniform legal and tax codes, and creating common languages and currencies. Some empires, such as the Persian, Roman, and Chinese, fostered communication

networks by creating thousands of miles of roads or canals, while also standardizing weights and measures, coinage, and tax systems. Expanded transregional trade routes, such as the Silk Routes, trans-Saharan routes, and Indian Ocean basin routes, allowed the diffusion of inventions, ideas, and goods. Some inventions, such as new saddles or harnesses, directly helped trade, as did stone bridges built by the Romans or suspension bridges built by the Chinese. The domestication of the camel created new options for crossing the Sahara or Taklamakan deserts. China was the center of much of this technological invention, including such items as the magnetic compass, gunpowder, new techniques for iron smelting, silk-handling machinery, new harnesses for draft animals, wheelbarrows, porcelain, paper, and printing. Roman innovation was largely in the area of construction and engineering, with the use of the keystone arch in bridges and aqueducts, cement, and durable roadbeds; Romans also excelled in glassblowing. India, the focus of the Indian Ocean trading system, led in the production of textiles, such as cotton, and the technology used to crystalize cane syrup into sugar crystals. With the collapse of the second-wave civilizations, long-distance trade declined.

Theme 5: Development and Transformation of Social Structures

Second-wave empires accelerated social stratification and the dominance of patriarchal gender systems. Wealth concentrated in the hands of a few, while conquered people often became slaves, driving out the small landholder. Sparta, for example, maintained a large population of helots, conquered people who lived in slave-like conditions. In some cases, the ideals of a warrior society led to increased domination of women. For example, in Rome, the masculinity of upper-class male citizens was defined in part by a man's role as a soldier; this meant that in private he exercised absolute control over his wife, children, and slaves. *Chapter 5 discusses the social consequences of classical empires in more detail.*

CHAPTER FOUR

Culture and Religion in Eurasia/North Africa, 500 B.C.E.–500 C.E.

AP World History Key Concepts

2.1: The Development and Codification of Religious and Cultural Traditions

- I. Codifications and further developments of existing religious traditions provided a bond among the people and an ethical code to live by.**
- II. New belief systems and cultural traditions emerged and spread, often asserting universal truths.**
- III. Belief systems affected gender roles. Buddhism and Christianity encouraged monastic life and Confucianism emphasized filial piety.**
- IV. Other religious and cultural traditions continued parallel to the codified, written belief systems in core civilizations.**
- V. Artistic expressions, including literature and drama, architecture, and sculpture, show distinctive cultural developments.**

2.3: Emergence of Transregional Networks of Communication and Exchange

- III. Alongside the trade in goods, the exchange of people, technology, religious and cultural beliefs, food crops, domesticated animals, and disease pathogens developed across far-flung networks of communication and exchange.**

Chapter Four zooms in on cultural developments in the second-wave or classical civilizations. Some religious traditions such as animism and polytheism, which often included female deities, persisted from earlier eras—especially in areas outside of the cities. Second-wave civilizations often modified existing traditions: Vedic traditions in India were the basis of Hinduism; the beliefs of the ancient Hebrews in the Middle East were the foundation of Judaism and Christianity (and, later, Islam); and the Mandate of Heaven and veneration of ancestors endured for centuries in China.

The period around the sixth century B.C.E. saw the seemingly unrelated development of new religious beliefs in many parts of Eurasia/North Africa, creating traditions

that still influence the world today. New or reforming religious leaders include Siddhartha Gautama (the Buddha), Zarathustra, and the Hebrew prophets. Philosophical or “wisdom traditions” developed in Greece (especially Athens) and China (Confucianism, Daoism, and Legalism). These wisdom traditions tended to focus on secular concerns rather than on the divine. Buddhism, especially the historical Buddha, also focused on the enlightenment of the individual through right action and meditation instead of on the divine. Hinduism, Judaism, and Zoroastrianism all moved toward monotheism and remained associated with particular groups of people. They did not proselytize (seek converts) outside the original group. However, all three did spread by migration or through merchants to regions outside of their places of origin. Buddhism and, later, Christianity became proselytizing universal religions, spreading far beyond their origins in India and Judea respectively (see Map 4.1, p. 191). The Chinese wisdom traditions spread within China’s sphere of influence in East Asia to places such as Korea, Vietnam, and Japan. The rational, logical philosophies of the Greeks spread throughout Alexander’s Hellenistic Empire and were taken up by the Romans—and, later, the Arabs—with profound influences on scientific, philosophical, and political thought in the Western world and beyond. Use the Snapshot on page 168 to review the thinkers and philosophies of the second-wave era. You may also wish to add the names of the sacred literature or major works associated with each of these traditions.

Theme 1: Interaction Between Humans and the Environment

Refer to Chapter 3 for a more in-depth discussion of this theme.

Theme 2: Development and Interaction of Cultures

In Greece, an explosion of artistic and literary forms emerged in the early part of this period. In addition, Greeks assumed that through rational thought and scientific questioning humans could discover the explanation for natural phenomena instead of attributing them to the actions of divine beings. In Athens, philosophical questioning was also applied to social and political issues. The questioning and writings of Greek philosophers like Socrates, Plato, and Aristotle impacted Western thought long after Athens ceased to be independent.

The Warring States era in China led to different approaches to restoring order and tranquility. When the Qin reconstituted the empire following the Warring States era, the concept of the heavens favoring the ruler (known as the Mandate of Heaven) was already a tradition. Qin Shihuangdi, the first emperor, also adopted Han Fei’s doctrine of Legalism to subdue all opposition. Legalism was based on a very negative view of humanity, featuring clear, strict laws with harsh punishments for anyone who broke the law or offended the emperor. Partly because of this harsh system, the Qin dynasty was very short-lived. The next dynasty, the Han, moved away from Legalism and adopted the philosophy of Confucius. Confucianism sought to restore the harmony of a past golden age through the governance of educated gentlemen who led through moral example and concern for their followers’ well-being; the superior man demonstrated virtue and care for the inferior in the relationship, while the inferior person owed respect

and obedience. Education was highly valued in China, partly because Confucius believed that humans were able to improve their moral lives through education. Later, the civil service would require rigorous examinations based on Confucian learning. The third solution to the turmoil of the Warring States period was Daoism. Its founder, Laozi, rejected the Confucian emphasis on education and service to the government. Instead, one would withdraw from the world and study the *dao*, the way of nature that governed all natural phenomena. Daoism became popular with the people, but instead of competing with each other, Daoism and Confucianism tended to be complementary.

Hinduism did not have a single founder. Like Judaism and Zoroastrianism, it was specific to a certain people and territory. The basis of religion in India was the Vedas, a collection of prayers, hymns, and rituals passed down in Brahmin families by oral tradition and later written down in Sanskrit. Brahmins were responsible for proper ritual observances, which they controlled through their knowledge of the Vedas, but dissatisfaction grew because of their exclusive control and the high fees they charged. The central philosophical concepts of Hinduism were outlined in the Upanishads. Brahman, the World Soul, was the unifying force that underlay all creation. The individual soul (*atman*) was a part of Brahman and could be reunited with the Brahman, according to the laws of *karma*, after many cycles of rebirth (reincarnation) if the individual followed pure action appropriate to his or her social station or caste. Hinduism became the underpinning of the caste system and gender inequality, as codified by the *The Laws of Manu*.

Siddhartha Gautama was the founder of Buddhism. He challenged the Brahmins' control of ritual and the caste system's control of individuals' attempts to achieve enlightenment. The core of Buddhist beliefs are found in the Four Noble Truths—essentially that suffering is inevitable, but that by ending attachment to material things and by meditation, one can achieve *nirvana* (enlightenment) in this lifetime. Buddhism became a universal religion and spread outward from India. In India itself, Buddhism gradually disappeared as it was reabsorbed into Hindu beliefs.

Around the sixth or seventh century B.C.E., Zarathustra (Zoroaster) created a monotheistic religion out of Persian polytheism. While Zoroastrianism did not become a universal religion, it had great influence on Judaism and, through it, Christianity. Zarathustra spoke of a benevolent deity, Ahura Mazda, who was in a cosmic struggle with the forces of evil. A savior would appear and, after a final judgment day, those who had aligned themselves with the forces of light would be rewarded with resurrection of the body and eternal life in paradise, while those who had aligned themselves with the evil forces of darkness would be condemned to eternal punishment.

The Hebrews worshipped one god (Yahweh) who had formed a covenant with their ancestor Abraham and had guided them out of Egypt to the Promised Land, Canaan. Yahweh was seen as the creator of the natural world, working through history and speaking directly to humans. Prophets like Isaiah and Amos helped transform rituals that were temple-based and controlled by priests into concern for social justice and moral action. Like Hinduism, the Jewish sacred text (the Torah) had first been passed down in oral tradition and was only written down after the Jews had returned to Jerusalem from captivity in Babylon. Like Hinduism and Zoroastrianism, Judaism did not become a proselytizing religion.

The founder of Christianity was Jesus, who came from a Jewish family in Roman-controlled Judea. He inherited the Jewish tradition of intense personal devotion to a single deity and its emphasis on moral action and social justice. After Jesus' death, his followers professed belief in his divinity. Paul, an early convert to Christianity, transformed Christianity from a local sect into a universal religion by his missionary activity in the eastern portion of the Roman Empire. Paul emphasized that all people, not just Jews, could follow Jesus' teachings. For the first 600 years, Christianity was predominantly found in the Asian and African portions of the Roman Empire—especially the

area that is now Turkey and northern Africa. Later, the Germanic tribes in Western Europe that had defeated the western Roman Empire accepted Christianity, making it the dominant religion in Europe.

Theme 3: State-Building, Expansion, and Conflict

There are some ways in which religions and the wisdom traditions directly interacted with the state. In China, the Qin dynasty used Legalism as a way to secure rule and eliminate opposition. Confucian philosophy became the official belief of the Han dynasty and became the foundation for the civil service system that continued into the twentieth century. The Mandate of Heaven justified dynastic rule: the “heavens” approved of the ruler who behaved in the manner of a Confucian gentleman, seeing to the welfare of his people and conducting himself as a moral example. Zoroastrianism became the dominant religion of Persian kings of the Achaemenid dynasty. Judaism and, later, Christianity were persecuted by the polytheistic Roman Empire, which relied on the cult of divine caesars to legitimize Roman rule. Christianity later became the official religion of the Roman Empire, and in other areas, such as Armenia and Axum (Ethiopia). The desire to maintain a stable rule led some Roman emperors to encourage Christians to decide on one official or orthodox version among the many that arose in the first three centuries following the life of Jesus. The Eastern Empire, centered on Constantinople, rejected the supremacy of the Roman pope and developed into the Eastern Orthodox Church, which, in turn, supported the Byzantine Empire for the next 1,000 years. Pluralism and tolerance for different beliefs generally characterized India, although Emperor Ashoka converted to Buddhism and raised stupas (mound-like structures containing Buddhist relics) throughout his realm in an attempt to encourage people to follow his example. *Refer to Chapter 3 for a more in-depth discussion of this theme.*

Theme 4: Creation, Expansion, and Interaction of Economic Systems

Religions often spread along trade routes. Hinduism spread into Southeast Asia along land and sea routes. Buddhism followed later and also expanded along the Silk Road into China and East Asia. Buddhism also spurred trade in Buddhist religious artifacts and scriptures. Jewish merchants traveled along the trade routes to Asia, Europe, and Africa, especially after the destruction of Jerusalem and the Diaspora. Buddhism and Christianity, as universal religions seeking converts, profited especially from the ability to move along trade routes that were made relatively safe by the second-wave empires. *Refer to Chapter 3 for a more in-depth discussion of this theme.*

Theme 5: Development and Transformation of Social Structures

The tendency of monotheistic religions to envision God as male contributed to continued patriarchal dominance of women. The early Christian church reflected Jesus’

acceptance of women in leading roles, but later conformed to prevailing patriarchal beliefs as articulated by Paul and later church fathers. Christianity and Buddhism both allowed women some autonomy in separate monastic communities, but not in secular life or religion outside the cloistered walls. In Confucian China, families were male dominated, with children (even adult children) owing filial piety toward their parents. Women were completely subservient to their fathers, husbands, and — when widowed — their sons. This view of women as subservient to male family members was shared by most of the religions of this period but was especially stringent in China and India. Even the Greek philosophers generally believed women to be inferior to men.

Religion and wisdom traditions also affected class identity. In China, the Qin favored warriors and farmers as essential to the state. The Han, shaped more by Confucian ideas, placed great emphasis on the scholar-gentry at the top of the class structure, followed by farmers who were essential to supporting the large population. Hinduism codified existing social groups into a more stringent caste system, with the Brahmins as the highest class, followed by warriors, merchants, and laborers. In contrast to the caste system in India, upward mobility was possible in China: even a peasant could, through diligent scholarship, rise to become part of the scholar-gentry class. Both Buddhism and Christianity opposed traditional class structures, so both drew significant numbers of early converts from the lower classes. Daoism was also popular among the people of China, and its philosophy underlay the Yellow Turban peasants' revolt. *Refer to Chapter 5 for a more in-depth discussion of this theme.*

CHAPTER FIVE

Society and Inequality in Eurasia/North Africa, 500 B.C.E.–500 C.E.

AP World History Key Concepts

2.1: The Development and Codification of Religious and Cultural Traditions

- I. Codifications and further developments of existing religious traditions provided a bond among the people and an ethical code to live by.**
- II. New belief systems and cultural traditions emerged and spread, often asserting universal truths.**
- III. Belief systems affected gender roles. Buddhism and Christianity encouraged monastic life and Confucianism emphasized filial piety.**

2.2: The Development of States and Empires

- I. The number and size of key states and empires grew dramatically by imposing political unity on areas where previously there had been competing states.**
- II. Empires and states developed new techniques of imperial administration based, in part, on the success of earlier political forms.**
- IV. The Roman, Han, Persian, Mauryan, and Gupta empires created political, cultural, and administrative difficulties that they could not manage, which eventually led to their decline, collapse, and transformation into successor empires or states.**

Second-wave (or classical) civilizations continued the social hierarchies and gender inequalities that arose in the First Civilizations. This chapter focuses on the different ways that empires in China, Rome, and India expressed these inequalities. The landowning classes achieved wealth by exploiting the labor of the mass population, a pattern that continued until the Industrial Revolution. Roman state religion moved from a polytheistic cult of the emperor to Christianity. Late Roman emperors ended persecutions against Christians and saw them as a group who were therefore loyal to the emperor. They chose Christians for administrative roles, even when Christians were still a minority in the empire. Two of the Eurasia civilizations suffered from rebellions of the lower classes against state control: Chinese peasants rose in the Yellow Turban Rebellion, while slaves like Spartacus rebelled against their masters in Rome. Perhaps because of

strong deference to the *varnas* (four broad social groups set forth in *The Laws of Manu* and supported by Hindu beliefs), class rebellion—as opposed to regional attempts to throw off the control of the empire—was less likely in India. In addition, belief systems both supported and, in some cases, undercut the hierarchies of class and gender. For example, Confucian hierarchies and the Mandate of Heaven upheld the Han Empire, and Hinduism provided common beliefs throughout culturally diverse India, while upholding the social structure. Buddhism and Christianity cut across class and caste, holding all (males) to be equal within their beliefs. Patriarchy continued to be dominant in all three empires, with some lessening of restrictions on women in times of political crisis.

Concerning gender roles, women, such as Boudica in Britain or the Trung sisters in Vietnam, sometimes led resistance movements to both Roman and Han expansion. One woman, Empress Wu, became the ruler of China in the Tang dynasty, although her rule was such an affront to Chinese ideas about the proper role of women that no other woman was allowed to reign for centuries. Elite women were usually closely confined to the home and forbidden from assuming public roles. Again, belief systems tended to reinforce patriarchy, with women finding some small escape in Christian and Buddhist convents.

Theme 1: Interaction Between Humans and the Environment

Refer to Chapter 3 for a more in-depth discussion of this theme.

Theme 2: Development and Interaction of Cultures

Chinese scholar-gentry were often the creators of elite Chinese culture. They were highly educated and wrote books or painted nature scenes in addition to fulfilling the official duties of their positions. In Rome, slaves often held positions of teachers, artists, or scribes. Throughout second-wave civilizations, women rarely received an equal education to that of men in similar social classes. Greek city-states varied in their attitudes toward women. Sparta, for example, allowed women more freedom than Athens, but both retained patriarchy. A few exceptional women demonstrated learning and culture, such as Aspasia in Periclean Athens, but most were kept firmly inside the doors of their homes and not taught to read. Buddhism and Christianity both ignored class structure in seeking converts—a person from any class could achieve salvation or reach nirvana. All belief systems reflected strong gender biases. Women who became Christian or Buddhist nuns could, at least partially, escape from patriarchal control. *See Chapter 4 for more discussion of this theme.*

Theme 3: State-Building, Expansion, and Conflict

Slaves in all three empires most often were captured in warfare as the empire expanded. Of the three empires, only the Roman Empire based much of its economy on slave labor,

leaving Rome open to frequent slave rebellions such as the Spartacus revolt. In India and China, peasants performed agricultural and other low-level labor. The Chinese state was often faced with peasant rebellions, such as the Yellow Turban Rebellion, which weakened the Han Empire. In India and Rome, warriors had relatively high prestige, but in China, scholar-gentry were favored and warriors were disdained because they did not contribute to the creation of food or goods. Occasionally, on the fringes of imperial expansion, women took leadership roles in defending their homes from Roman or Chinese conquest; but in general, women were not involved in the military or in governing. In China, state officials were chosen and promoted in rank by passing exams based on Confucian principles. Administrators in Rome came from the military and elite, but educated slaves held many lower offices. Empress Wu ruled China during the Tang dynasty, but all other rulers of these empires were male. *See Chapter 3 for more on this theme.*

Theme 4: Creation, Expansion, and Interaction of Economic Systems

Although merchants and trade were important to Qin and Han China, they were widely viewed as unproductive, greedy, and materialistic. In addition, merchants were often forced to loan large amounts of money to the state and were actively discriminated against. Neither India's nor China's economy benefitted much from slavery, unlike the Roman Empire, whose economy was based on slave labor. Slaves provided between 30 and 40 percent of the labor force, especially on the large estates (*latifundia*) and in the mines. In second-wave empires, the elites often found ways to avoid taxation, pushing the burden onto lower classes, leading to economic problems that helped destabilize the empires. Female slaves often served as domestic servants, actresses and entertainers, or simply as prostitutes. Male slaves filled a variety of roles including agricultural labor, skilled craftsmen, gladiators—even accountants, scribes, and teachers. *See Chapter 3 for more on this theme.*

Theme 5: Development and Transformation of Social Structures

All second-wave civilizations were sharply divided along class lines. Each civilization had slight differences, however. As in the First Civilizations, wealth meant access to and ownership of land. Classical China was able to offer some means of social mobility through the famous exam system. Although this system certainly favored the rich and well-connected, it was possible for intelligent young men from very limited means to rise to the level of a scholar and thus into the bureaucracy that administered the empire. Most often, the scholar-gentry class reflected the twin influences of education and wealth. The majority of people in China were peasants—some lucky enough to own their land, while others worked as tenants on large estates. Although peasants were exploited, they were lauded in official Chinese documents. Merchants, however, were often seen as unproductive and materialistic. Although there were relatively few slaves in Han China, they did exist, especially as status symbols for the wealthy.

In Mauryan and Gupta India, the caste system—the rigid, inherited hierarchy—developed over centuries. The four main groups, or *varna*, had religious justification and consisted of the Brahmins, priests and teachers; the Kshatriya, warriors and rulers;

Vaisya, the cultivators, merchants, or craftsmen; and the Sudras, who were laborers. Outside the caste system were the Untouchables, who performed tasks considered to be ritually polluting, such as slaughtering animals or burying the dead. These castes were divided into multiple sub-castes, known as *jatis*, which were based on occupation. There were also a small number of slaves, often criminals, debtors, or prisoners of war. Slaves did have some legal protection. Because the caste system was tied into religious beliefs about reincarnation, there was relatively little upward mobility or upheaval—in contrast to the peasant and slave revolts occurring in the other two empires. However, new migrants were incorporated into a *jati*, and entire *jati* could be upgraded into a higher caste, creating some mobility within the caste system.

In the Mediterranean region, however, slavery was common. The Greek city-states relied on slave labor, and some estimates state that 30 to 40 percent of the Roman Empire's population was slaves, mostly captured as prisoners of war. This large slave population worked the fields of the *latifundia* and competed with free laborers and craftsmen, ultimately undermining the economy and state. Romans sometimes manumitted (freed) their slaves, and slaves could save money and buy their freedom. Freed slaves could become full citizens. Members of Rome's upper class were known as patricians; they were landowners who controlled the Senate in the days of the Republic. Toward the end of the Republic, wealthy commoners could also join the elite. The widespread use of slaves severely limited the viability of artisans or other "middle" classes.

Patriarchy permeated the second-wave empires—although restrictions tended to be more pronounced in urban areas for elite women than for lower-class or rural women. In general, women were expected to be obedient to their fathers, then their husbands, and finally (as widows) to their sons. Women's subservience to men was justified by Confucian texts, Hindu religious writings (such as *The Laws of Manu*), or long-held ideals of the Greco-Roman matron. In China, women's roles fluctuated. When pastoral peoples invaded, society was in collapse, or order was threatened, women were able to expand their roles. Some, like the Empress Wu, were able to take over and rule. Within the Greek city-states, Spartan women were allowed more freedom relative to their sisters in other states, such as Athens. They married men who were closer to their own age, were expected to engage in athletics so they would have strong children, were respected for giving birth (a woman who died in labor was considered a warrior who had died in battle), and were not secluded.

CHAPTER SIX

Commonalities and Variations: Africa and the Americas, 500 B.C.E.–1200 C.E.

AP World History Key Concepts

2.1: The Development and Codification of Religious and Cultural Traditions

IV. Other religious and cultural traditions continued parallel to the codified, written belief systems in core civilizations.

V. Artistic expressions, including literature and drama, architecture, and sculpture, show distinctive cultural developments.

2.2: The Development of States and Empires

III. Unique social and economic dimensions developed in imperial societies in Afro-Eurasia and the Americas.

3.1: Expansion and Intensification of Communication and Exchange Networks

I. Improved transportation technologies and commercial practices led to an increased volume of trade, and expanded the geographical range of existing and newly active trade networks.

II. The movement of peoples caused environmental and linguistic effects.

3.2: Continuity and Innovation of State Forms and Their Interactions

I. Empires collapsed and were reconstituted; in some regions new state forms emerged.

3.3: Increased Economic Productive Capacity and Its Consequences

I. Innovations stimulated agricultural and industrial production in many regions.

Partly because the Agricultural Revolution (and its effect on population growth) began in Eurasia, the First Civilizations and their second-wave successors contained most of the population of the earth. This chapter explores both agricultural civilizations and smaller cultures that developed outside of Eurasia. Africa had significant contact with Eurasia through the Indian Ocean and Mediterranean trade routes, but the Americas developed without contact from the Afro-Eurasian world. The groups that developed urban sedentary civilizations—the Maya and Teotihuacán in Mesoamerica (see Map 6.2, p. 273), the Chavín, Moche, Wari, and Tiwanaku in the Andes (see Map 6.3, p. 278), Meroë and Axum in northeastern Africa (see Map 6.1, p. 266)—displayed many of the characteristics developed in First Civilizations: intensive agriculture, more complex political and religious life, monumental architecture and art, trade links with distant regions, stratified societies reflecting different specializations, and an explosion in technology. However, settled agriculture that was productive enough to support an urban population without being supplemented by hunting and foraging developed more slowly in the Americas and sub-Saharan Africa because they lacked the available grains and domesticable draft animals found in Eurasia. Some of these cultures did not share the stark social or gender hierarchies characteristic of Eurasian empires and developed their own ways of organizing agricultural villages and towns. The Bantu-speaking peoples spread their methods of agriculture, religious beliefs, and language throughout much of sub-Saharan Africa (see Map 6.1, p. 266). The Niger Valley was also the site of agricultural communities that did not turn into imperial states. In North America, the Pueblo peoples in the southwest and the mound builders in the southeast also developed agriculture and urban centers without an empire (see Map 6.4, p. 286).

Theme 1: Interaction Between Humans and the Environment

Eurasia was estimated to possess 80 percent of the population of second-wave civilizations, while Africa made up 11 percent and the Americas between 5 and 7 percent. In addition, with the exception of llamas and alpacas, draft animals were not available in either the Americas or (except by importation) in sub-Saharan Africa. This accounts for the continued use of hoes and digging sticks instead of plows in most regions (Meroë was a major exception). Metallurgy (especially iron) was also much less developed in these two areas, with Meroë and, later, West Africa being the main sites for iron technology. Ironworking caused environmental degradation as trees were cut down to provide fuel for smelters. While Meroë was blessed with sufficient rainfall to make it less dependent on irrigation agriculture, water control continued to be important in all these regions. In the Niger River delta, a group known collectively as the Bantu-speaking peoples slowly spread new agricultural techniques, domesticated animals such as cattle, and their tool-making technology southward and eastward from their ancestral home.

In Mesoamerica, civilizations such as the Maya and Teotihuacán in the Valley of Mexico relied on farming corn, chilies, beans, and squash in a variety of ecological regions from rain-forested lowlands to cold, high mountainous regions. The land was

terraced, swamps were drained, mountain ridges were flattened, and water management systems developed—all in order to transform the land for intensive agriculture. Andean cultures also adapted to a wide variety of ecological regions, including high plateaus and mountains where potatoes and llamas were raised; mid-level valleys where crops such as cotton and food crops like maize, chilies, and cacao grew; and coastal regions that relied on fishing and bird guano (excrement) as fertilizer for crops. Farmers developed a raised-field system to drain water away from crops in swampy areas and dug canals that controlled rain water or snow melt from the mountains. In contrast to the urban civilizations of Mesoamerica and the Andes, most North American cultures were semi-sedentary. The mound builders (Hopewell culture) in eastern North America developed agriculture independently and relied on crops such as sunflower seeds, sumpweed, goosefoot, gourds, and squash for part of their staple food, augmented by hunting and gathering. Around 900 C.E., maize-based agriculture arrived from Mexico and allowed for larger settlements, such as Cahokia. Maize agriculture, supplemented by squash and beans, also reached the Pueblo people where it allowed for a very sudden rise in permanent villages in the deserts of the Southwest. Agricultural civilizations in the Americas and the Nile Valley struggled to cope with changes in climate (such as prolonged drought), deforestation, and soil exhaustion from over-farming, which hastened their demise.

Theme 2: Development and Interaction of Cultures

Many capital cities of these civilizations continued the pattern of monumental architecture and royal tomb art, which exemplified the power of the rulers. Meroë, in contact with Egyptian civilization up the Nile River, created monumental architecture like tombs, pyramids, and sculptures and was ruled by sacred monarchs. The kingdom of Axum created huge obelisks and adopted Coptic Christianity in the 400s. Their successor state, Ethiopia, continued to be a predominantly Christian country, even though Islam was sweeping the region. Bantu-speaking people spread their language, ancestor veneration, dancing, drum music, and respect for women as agricultural workers throughout much of sub-Saharan Africa. The people of Jenne-jeno produced elaborate masks and statues representing ancestral spirits.

In both Mesoamerica and Andean America, temple architecture, accurate solar calendars, complex mathematics, and ritual sacrifices performed by priests and sacred kings were important. The Hopewell culture was characterized by large earth mounds; some of them appear to be burial mounds, while others might have astronomical purposes. In the southwest, sunken houses and kivas (sunken religious spaces) were surrounded by multi-storied, interconnected, aboveground structures known as pueblos. While the Mesoamericans developed writing (the Maya used both glyphs and syllabic symbols), none of the other peoples in the Americas did. In the Andean region, the Chavín created a pan-Andean religious movement that became the basis for later civilizations. Moche warrior-priests performed shamanistic rituals and ruled a region along the northern coast of modern Peru. Tombs of the warrior-elite contained great riches and beautiful artifacts. Wari and Tiwanaku shared a cult of an Andean Staff God.

Theme 3: State-Building, Expansion, and Conflict

Civilizations in Sub-Saharan Africa and the Americas were not as large as those in Afro-Eurasia, but they nevertheless controlled quite a bit of territory. Teotihuacán, for example, controlled an area of around 10,000 square miles and over 100,000 people. In the Andean regions, several successive civilizations arose, such as the Chavín and Moche along the coast, and the Wari and Tiwanaku in the Andes. Later civilizations, such as the Inca, built on the administrative and military techniques their predecessors established. Meroë and Axum, linked in trade with the Eurasian empires, developed their own strong states in northeastern Africa. Meroë was ruled by sacred kings (and queens) similar to the pharaohs of Egypt. Axum, on the Horn of Africa, was built on controlling trade with Rome and the Indian Ocean trade routes. Monumental architecture, such as obelisks, reinforced the grandeur of these kings. In contrast, some civilizations, such as the Maya, existed as separate city-states that fought each other for prisoners to sacrifice in religious rituals. Archeology at Jenne-jeno in the Niger River region reveals central towns surrounded by smaller villages dedicated to specific crafts (such as iron smelting), which also did not unite into larger empires.

Theme 4: Creation, Expansion, and Interaction of Economic Systems

Each of these civilizations relied on agriculture and trade for economic success. The kingdom of Axum relied on very efficient plow-based agriculture, unlike the majority of sub-Saharan Africa that relied on hoes and digging sticks. Axum controlled the trade between the Indian Ocean ports along the African coast and the African interior by controlling Adulis, the largest port on the east African coast. Smaller civilizations such as the city-states along the Niger River valley flourished in small clusters of villages devoted to special economic activities such as ironsmiths, cotton weavers, leather workers, and potters. All three non-traditional second-wave civilizations—the mound builders, the pueblo, and the Bantu—seem to have traded over a large region for luxury items such as feathers, precious stones, animal hides, and ivory. The Bantu appear to have incorporated sugarcane and bananas from Indonesia and ironworking from the north (likely Meroë/Axum). The domestication of the camel allowed greater movement of trade goods across the Sahara. Mesoamericans had guilds of merchant traders who carried luxury goods from the hinterland and between cities by canoe and foot. Burial mounds in the Hopewell culture show evidence of trade goods coming from as far away as Yellowstone, the Gulf of Mexico, and the Great Lakes. Pueblo people traded with Mexico along the turquoise road. In the Andes, the Wari and Tiwanaku created roads where llama caravans allowed goods to be traded between regions.

Theme 5: Development and Transformation of Social Structures

Urban civilizations in these more remote areas continued the pattern of Eurasian empires, with stratified social classes consisting of ruling elites (often ruling as shamanistic mediators between humans and the gods), merchants, skilled artisans, servants,

agricultural laborers, and slaves. However, Jenne-jeno in West Africa and the Bantu-speaking peoples did not seem to have major differences in wealth (and, we assume, social classes). Sub-Saharan Africa also seems to have been less sharply patriarchal than Eurasia. Meroë had at least ten women who ruled in their own right and, unlike Egypt, were portrayed as women and not as men (as Hatshepsut had been). Bantu-speaking people believed in separate spheres for men and women, but valued both; women continued to be respected as the primary agricultural workers, while men continued as hunters and warriors. The elite of Mesoamerica and Andean America were thought to be divine, similar to beliefs in Meroë.